Vol. 9. Numb. 17.

The Athenian Mercury:

BIBLIOTHECA BODLEIANA

Tuesday, *February* 7. 1693.

Queſt. 1. *I Am a Younger Brother of a ſmall Fortune, I have been bred to read Latin Authors, have had a ſmall inſight into the Greek Tongue; I have been much practis'd in Accounts, eſpecially* Practice, *and the* Rule of Three, *and I am now a Batchelor in the Prime of my Age; I have a ſmall Concern requires my Attendance every Morning, ſo that I am every Afternoon at my own diſpoſe, which Time I am very deſirous to employ in the moſt commendable Study: I abhorr Idleneſs, and a Young Man is much tempted by his Acquaintance to miſpend his time in a Tavern, or elſewhere, eſpecially if he is not employ'd at ſuch times: Therefore I humbly requeſt of your Honourable Society (of whom I have the greateſt Veneration imaginable) ſome Direction and Anſwer to the following Queſtion,* viz. *What ſtudy may a Gentleman in ſuch Circumſtances betake himſelf to, that may be moſt profitable or adviſeable, or how may he beſt Employ his leiſure hours?*

Anſw. In Divinity and Hiſtory; and if you would in this World taſte the greateſt Pleaſures of the Mind, ſtudy Algebra, and the Mathematicks, they are much eaſier than moſt People imagine. Algebraick Arithmetick, as Addition, Subſtraction, Multiplication, Diviſion, and Extraction of Books, is much ſooner taught than the ſame Rules in Common Arithmetick, as we know by Experience, and they are offer'd to be undertaken by ſome of our Acquaintance.

Queſt. 2. *I humbly offer you a Caſe of Conſcience wherein I am unſatisfied, and that you would be pleaſed to reſolve the ſame as ſpeedily as you can, and for to give you a right underſtanding of the Matter, take it as follows* —— A Doctor of Divinity dyed, being in his Life time ſeized and poſſeſſed of a Parſonage, (commonly called an Impropriate Rectory) to the Yearly value of 800 *l.* and leaving behind him only 8 Daughters, did bequeath to each of them the eighth part of the ſaid Rectory, to be held and poſſeſſed by each of the ſaid Daughters at the Age of 21, or 19, if then Married, and they did reſpectively attain to 19 Years, and were Married —— one of which ſaid Daughters my Father took to Wife, (by whom he had 3 Sons, *&c.* — Whereof the firſt dyed, and the other 2 are now alive, and at full Age, *&c.*) —— Upon which Marriage my Father became Entituled to demand the eighth part of the Yearly Rent of the ſaid Rectory: — But it happened that thoſe Gentlemen which married the reſt of the Siſters, were not contented to receive what was their part, but contended againſt the other for the greater part; Which occaſioned a Suit in the Court of *Chancery* between the ſaid Parties: —— Upon the hearing of which Cauſe, it was Ordered, and afterwards Decreed, (and that Decree Enrolled,) That the ſaid Rectory by the Major Votes ſhould be ſold; whereupon my Parents dyed, and ſo it was ſold after their Deaths, and the Purchaſer that bought it has not paid me. — *Now (Sirs) the Queſtion is, Whether I can with a good Conſcience Receive the eighth part of the Money it was ſold for (according to the ſaid Decree) becauſe ſome Men do greatly exclaim againſt the lawfulneſs of Gentlemens poſſeſſion of Parſonages?*

Anſw. We can give no Anſwer againſt your not enjoying your own, after the Decree of the Court of Equity has ſo fairly decided it.

Queſt. 3. *Three Brothers having conceived a Spleen and Malice againſt a near Relation, becauſe they were diſappointed in a Law-ſuit, from which they hoped to gain a conſiderable Advantage, and hearing ſhe was about to marry a Gentleman of conſiderable Circumſtances, were ſo audacious to write ſeveral Letters in their own Names, and under their own Hands, whereby they pretended that one or both had lain with her, which they ſent open by one of the Brothers, which he read openly at the Table at* Dick's *Coffee-houſe between the* Temple-gates, *boaſting of Familiarities were acted near 20 years ſince, in obſcene beaſtly terms, with purpoſe to blacken the Reputation of the innocent Lady, and diſappoint her Marriage. Theſe three Brothers are notoriouſly known for ſcandalous Libertines, and known Defamers of the Reputations of thoſe they could never Debauch. And being conſcious they had run themſelves into the danger of the Law, fly into the Countrey to ſhelter themſelves.* —— *Now as Gentlemen, your ſage Advice and ſenſe of this Matter is deſired with all ſpeed, and that you will preſcribe her the means to puniſh ſo egregious a baſeneſs, which tends to the diſſolution of all Amity and Friendſhip amongſt the neareſt Relations: How ſhall Innocence pretend to guard it ſelf from the laſh of ſuch backbiting Tongues, and the poyſonous Rancour of ſuch malicious Contrivances and Combinations?*

Anſw. We ſuppoſe the publiſhing the Relation is of more Conſequence to the Lady, than any Anſwer to it; for we take it for granted, if ſhe were guilty, ſhe wou'd n'ere deſire the World ſhou'd know it, ſince we can give none but what would be the common Suffrage of all Mankind, *viz.* That there's a deal of Villany and Baſeneſs in ſuch practices. We think there's no need of any guard of that Innocence mentioned in the Queſtion, ſince the Aggreſſors by their abſconding acknowledge themſelves guilty, and clear the Calumny.

Queſt. 4. *A Married Lady meets another Womans Husband, ſtays frequently with him, ſome hours at a time, in ſecret, and permits all the Freedom and Liberty that Man and Wife are capable of, only the* laſt Favour *excepted, pretending to Conſcience and Principles, becauſe ſhe does not go thrô ſtitch: Pray what do you think ſhe means by Conſcience and Principles under ſuch a Practice?*

Anſw. 'Tis poſſible her Conſcience and Principles are ſome Natural Impediment, or that ſhe her ſelf is injur'd, and would not be ſo ungenerous to prejudice her Friend; or perhaps ſhe expects to be raviſh'd, or — we don't know what; yet we are not ignorant what Notions ſhe ought to have of Conſcience and Principles. Suppoſing the matter of Fact true, 'tis unnatural Hypocriſie, and Adultery before God, who being a *Spirit*, does look at the Spirit and inward Inclinations: So that whatever little pretences I have to Vertue and Honour in outward appearances, if I'm a Slave to my Luſts and brutiſh Inclinations, the reſt avails me nothing. Beſides the immediate Sin againſt God, the Injury to the Husband, the Perjury to her ſelf, in breaking her Marriage Vows; ſhe might reflect what Preſidents have been in like Caſes, as the Ruine of Families, Bloodſhed, Jealouſie, Infamy, and after all, the afflicting reſentments of a real Conſcience; theſe things conſidered, might be a means to reclaim her. —— We believe it more than probable, this Queſtion might be ſent by ſome that wiſh the Lady very well, and would Admoniſh her ſecretly, and we ſhou'd be glad if it has a good Effect.

Queſt. 5. *What Method does* Deſcartes *make uſe of to ſhow the reaſon why the Loadſtone draws Iron, or Iron the Loadſtone?*

Anſw. By a very Ingenious Hypotheſis, but its built upon other Suppoſitions, which ought firſt to have been prov'd, but the Method is this: *viz.* The Loadſtone draws Iron, or Iron the Loadſtone, from this Cauſe, that the Pores of them are ſo diſpos'd, (*but how gives us no Account*) that the Striate, or Channel'd

Mat-

Mattet, which comes from the Poles of the Elementary Maſs, (*which is alſo another Riddle*) and continues its way thro' the Pores which are Paralel to the Axe of the Earth, paſſing more eaſily thro' the Pores of Loadſtone and Iron than thro' thoſe of all other Bodies, drives away by this Means all the Air met with between both, and becauſe this Air finds no place to paſs into becauſe all is full (*for he denyes a Vacuum*) but into that which the one or the other of theſe two Bodies quitteth, there is a Neceſſity that the Iron ſhould be thruſt towards the Loadſtone, *et vice verſa*.

WHen I gave Teſtimony to the Integrity of the Methodizer of the Relation of the Second SPIRA, *it was upon the Authority of the good Character I had received of him from ſome whoſe Credit I had no reaſon to ſuſpect : I have ſince both for my own fuller ſatisfaction as well as that of others, made further Enquiry about him, and am every day more and more confirmed that my Judgment concerning him had very good grounds : However if the Publick be unſatisfied in my* ſingle Teſtimony, *the ſaid Methodizer is now provided with ſuch more conſiderable Atteſtation under the Hands of Noted and ſufficient Men, that I am confident thoſe that ſeek only the Diſcovery of Truth, will have no Cauſe to reject it : This is the Sentiment of*

R. Wolley, *M. A.*

THere having been ſome falſe Reports ſpread abroad concerning the *Second Spira*, I judge it proper to give the World an Account of that Affair, ſo far as I am Concerned in it. This Narrative was put into my Hands about *Dec.* 26. 1692. by the Methodizer of it, who aſſured me that he received the Memoirs that compoſed it from *a Divine of the Church of* England, and as a Confirmation of this he deliver'd into my Hands a *Letter and Preface*, which are Printed in the ſaid Book, (both which he ſaid was ſent to him by the *Divine* that Viſited the ſick Man) wherein the Divine ſays, "*That having* "*Examined the Piece now 'tis perfected,* "*with the Original Notes and Papers which* "*he drew himſelf, he finds the Subſtance* "*and Material part very faithfully done :* He further adds, "*I dare affirm that* "*there's nothing material left out, nor is* "*there any Interpolations which are not ge-* "*nuine.* And in his Letter to the Methodizer he begins thus ; "*Sir, I had* "*yours with the Manuſcript, and having* "*compared it with the Memoirs I took, I* "*think you have done me and the Caſe of* "*that miſerable Gentleman a rigid Ju-* "*ſtice.* My way being made thus plain by theſe Atteſtations given me by a Gentleman I had long known to be a Perſon of Integrity, I procured a Licenſe to the Book ; after the Book was Publiſht, ſeveral Clergy-men and others enquiring of me the Truth of the Relation, I went with 'em my ſelf to the *Methodizer* of it, (*for ſo he had Order'd me to do, if any one enquired about the Truth of it*) who gave 'em all the very ſame Account he had given me, and they thereupon did me that Juſtice as to acquit me of *any Unfair Dealing* in the Caſe, and the ſame thing has been alſo done by the *Methodizer* himſelf in the *Third* and *Fourth Editions* of this Book : So that I need add no more on my own Account. As to Mr. *Wolley*'s Atteſtation, he has here given the World a ſufficient Reaſon for the Printing of it : All this (*being what I can Swear to*) is enough to ſatisfie all unprejudic'd Perſons of the great Care I took that they might not be Impoſed upon, and as for others, I Value not their Unjuſt Cenſures.

JOHN DUNTON.

Advertiſements.

☞ *THe Second Edition* of the late TRYALS of ſeveral *WITCHES* in *New-England*. Written by *Cotton Mather*, and Publiſhed by the Special Command of the Governour.

☞ *THe Fourth Edition of the New Martyrology* or *Bloody Aſſizes*, &c. Containing ſeveral *Speeches*, *Letters*, *Elegies*, and *New Diſcoveries*, (ſent out of the *WEST*) ne're Printed before. By *Tho. Pitts*, Gent.

Both Printed for *John Dunton* at the *Raven* in the *Poultrey*.

☞ *IN Grays-Inn-lane* in *Plow-yard*, the third Door, lives Dr. *Thomas Kirleus*, a Collegiate Phyſician, and Sworn Phyſician in Ordinary to King *Charles* the Second, until his death ; who with a Drink and Pill (hindring no Buſineſs) undertakes to Cure any Ulcers, Sores, Swellings in the Noſe, Face, or other parts ; Scabs, Itch, Scurfs, Leproſies, and Venerial Diſeaſe, expecting nothing until the Cure be finiſhed : Of the laſt he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and ſo deſtroys many. The Drink is 3 *s.* the Quart, the Pill 1 *s.* a Box, with Directions ; a better Purger than which was never given, for they cleanſe the Body of all Impurities, which are the cauſes of Dropſies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1 *s.* 6 *d.* a Quart. He cures all Fevers and hot Diſtempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

LONDON, Printed for John Dunton at the *Raven* in the *Poultrey*, 1693.